

/42 cont. /

601
[431]
[551] As soon as the man marries another woman, each of his children present her with a head of small livestock and call her accordingly, ba-ger, ba-gine, ba-ndare, ba-suben, or ba-lelo. The term of address for father-in-law is always ba-geten, for mother-in-law, ba-ger.

Brother and sister call the sister and half sister en efjo. Brother and sister call the brother and half brother erajjo. The form of address for the father's brother, baba; the mother's brother, abula; the sister of the father and of the mother, koko. The brother of another wife of the father is addressed as baba, if he is old; by his name if he is younger. The sister of another wife of the father is called koko if she is old; en akitok if she is younger. The latter (pl. 'n akitwa) is also the term of address on the part of /43/ unmarried men for a woman in general. The uncle calls the nephew abula, the niece 'n gabulajja. The aunt calls both en gerai ai = my child.

601
• 605 For the terms of address of those relatives whom we designate as male and female cousins in the narrower and broader sense I was able to construct the following rules from a very large number of examples:

1. If the relationship is derived from the mother's father or from the husband of the father's sister through consanguinity or relationship by marriage, the boy calls his male cousin abula, boy and girl call the female cousin en efjo before her circumcision and n gabulajja afterwards. The same designations are customary for (friendly) members of the lineage of the mother and of the husband of the father's sister.

2. If the relationship is based on consanguinity through the father's brothers or on membership in the same lineage, the male cousin will be called arabá by a boy, the female cousin 'n efba by boy and girl, both before and after her circumcision.

The girl calls any boy standing in a cousin relationship to her, according to one of the two rules, ol aisch 'Ng ai = the one given (me) by God.

/43 cont./

601 The designations abula, en ejjo, arabá, and 'n ejba are used
 •605 only as long as the above-mentioned terms of address are not
 [431] affected by gifts of livestock. This explains why they are used
 only among children. This does not apply to the address of aischa
'Ng ai, because the girl is not in a position to make the necessary
 gift of livestock.

601 The son and daughter of the brother or of the sister are ad-
 dressed, as long as they remain in childhood, with na gerai ai =
 my child. The address for the grandfather runs ng akuja, for the
 grandmother koko. The grandfather calls the grandson ng akuja'ai;
 [431] the grandmother, koko ai. Brother-in-law and sister-in-law are
 [651] called by name or the terms of address derived from livestock
 designations.

IV.

000 Conjugal relations. -- Betrothal. -- State of being betrothed. --
 Bride price. -- Evasion of the bride price. -- Obstacles to mar-
 riage. -- Wedding. -- Beginning of the marriage. -- Dissolution
 of the marriage.

581 The conjugal relationships are very loose, and in some views
 about them the Masai stand in unfavorable contrast to their sedentary
 595 Negro neighbors. As among the latter -- and, to be sure, with-
 [777] out exception (1) --

1. The so-called monogamy of the Wambugwe
 is in practice the boldest polygyny.

polygyny prevails among the Masai. The number of wives of a
 man is limited neither by law nor custom, but depends only on
 his means. If a man has but one wife, poverty is always the reason.

581 There are no temporary or trial marriages; rather, marriage is a
 [583] more stable relationship. The woman through the marriage passes
 [613] into the family of her /44/ husband, but not into his lineage;
 rather she retains membership in her own lineage.